Radd al rawafid

(IMAM QASIM AL RASSI)

In the name of Allah, the Most Gracious, the Most Merciful.

Those who claimed to be Shia split into thirteen sects; twelve of them are in the Fire, and they are the *Rawafid* [the Rejectors].

1. A sect of the *Rawafid* called the **Sahabiyya** [The Cloud-Followers]: They claim that Ali is alive and did not die, [and will not die] until he drives the Arabs and the non-Arabs with his staff. They claim that Ali is in the clouds.
2. Another sect called the **Kaysaniyya**: They are the followers of Muhammad bin al-Hanafiyya. They claim that he did not die and will not die until he fills the earth with justice just as it was filled with injustice.
3. Another sect called the **Rawandiyya**.
4. [And another sect called the **Mawsiyya** (The Testators)]: They traced the testament (*Wasiyya*) to Ja'far bin Muhammad, claiming that the testament ended with him; they are the *Rawafid*.

   They split [further] regarding Ja'far, claiming that the testament is an inheritance passing from father to son.

5. Then a faction split from them, claiming that Ja'far designated his son **Ismail** as his successor. However, Ismail died before Ja'far. They claimed he did not actually die, and that what Ja'far buried was merely the trunk of a palm tree; they claim Ja'far hid him out of *Taqiyya* (precautionary dissimulation) for his safety. They traced the testament to his [Ismail's] children, and they are called the **Mubarakiyya**. They fast two days before Ramadan and break the fast two days before Eid al-Fitr, claiming that the month is measured from the setting of one crescent moon to the setting of the next.
6. Another sect is called the **Fathiyya**. Among them were Zurarah, Humran, Bukayr, Muhammad bin Muslim, Ammar al-Sabati, and Mu'awiyah bin Ammar. They used to claim that Ja'far designated his son **Abdullah** [al-Aftah], and that he was the Imam after him, and then Abdullah designated **Musa** [al-Kadhim].
7. Another sect of the *Rawafid* is called the **Mufaddaliyya**: They claimed that Musa [al-Kadhim] was the successor of Ja'far and that he was the Imam after him.
8. Another sect is called the **Sabtiyya**: They claimed that Ja'far designated his son **Muhammad** [al-Dibaj] as his successor, that he is the Imam after him, and that he is [currently] missing.
9. Another sect is called the **Khattabiyya**: They claimed that the Imamate transferred from Ja'far to **al-Khattab** [Abu al-Khattab], and that al-Khattab is the caliph and successor of Ja'far, while Ja'far is in occultation until he returns.
10. Another sect of the *Rawafid* consists of the followers of **Musa** [al-Kadhim] who halted their line of succession at him (*waqafu 'ala Musa*). They claimed that Musa is alive, did not die, and will not die until he fills the earth with justice just as it was filled with injustice. They are called the **Waqifa** [The Halters] and the **Mamturiyya** [The Rained-Upon].
11. 11- Another sect among them is called the **Qat'iyya** [The Certainty-Holders]: They are the followers of Ali bin Musa [al-Rida].
12. 12- Another sect among them is called the **Bashariyya**: They are also from the followers of Ali bin Muhammad. They claim that once we recognize the Imam of our time, we are no longer required to perform any deeds—neither prayer, nor fasting, nor Zakat, nor Hajj, nor any of the obligatory duties—until the rule of our leader becomes manifest. This is because we are in a

period of "intermission" (*fatrah*), and the rulings and obligations have been altered and changed; therefore, none of this is required of us until the Day of Resurrection.

Every group among the Rawafid who holds the belief in Ja'far [al-Sadiq] claims that the Imam is created as an omniscient scholar; knowledge is his very nature, and knowledge is imprinted within him. They claim that the Imam knows the unseen (*Ghayb*) and knows what is within the depths of the seventh lower earth and what is in the seventh highest heaven, as well as what is on land and in the sea. To him, the night and the day are as one.

Glory be to Allah!! These are nothing but the attributes of the Lord of the Worlds!!

How can they [the Imams] be created as omniscient scholars when the Messenger of Allah (peace and blessings be upon him and his family) was not created as an omniscient scholar? Knowledge was not his innate nature; he did not know except after being taught, and he did not recognize [the truth] until it was made known to him!

How [can they claim this] when some of the Household of the Prophet (peace and blessings be upon him and his family) narrated from his forefathers that the Messenger of Allah (peace and blessings be upon him and his family) said: **"I am a created servant, subject to a Lord. I was not a prophet until I was made a prophet; I was not a messenger until I was sent; and I was not a scholar until I was taught. So do not attribute to me that which is beyond my stature."**

Indeed, Allah (Blessed and Exalted be He) said: **{And He found you lost and guided [you]}** [Ad-Duha: 7]. He called him "lost" (or unguided) and then guided him. The "lost state" of the Messenger of Allah was not the "lost state" of polytheism (*shirk*), nor was it like the deviation of the Quraysh, or that of the Jews and Christians. Rather, he was unaware of the Divine Laws; that is, he was ignorant of the specific religious legislations until Allah gave him insight, guided him, and made them known to him. But the Messenger of Allah was never ignorant of the Lord of the Worlds.

Has the word of Allah the Glorified to His Prophet not reached you: {and say, "My Lord, increase me in knowledge"} [Ta-Ha: 114]?! And can there be increase except from a state of deficiency? Whatever did not belong to the Messenger of Allah (peace be upon him) cannot belong to any of Allah's creation. Every scholar knows only after a state of ignorance; the label of ignorance must necessarily apply to all of His creation so that none of His creation resembles Him—for Allah has never been ignorant and never had to learn. He has always been All-Knowing, while all of His creation learned after being ignorant, whereas Allah the Glorified never was ignorant and never learned. If the matter were as the Rawafid claim—**that the Imams are scholars who were never taught and that ignorance is at no time permissible for any of the Imams—then glory be to Allah! Have you not likened him to the Lord of the Worlds, since your leader was never ignorant and never learned? Or have you not likened him to Allah by your words, since you claimed that he knows the unseen, knows the deeds**

of the servants (their locations, every man by his name and lineage, knows what you utter, and knows what is in the hearts of the servants)? Glory be to Allah above what they say! Are these not the attributes of the Lord of the Worlds?!

And they misinterpreted the word of Allah the Glorified in His Book: ***{And say, "Work, for Allah will see your work, and so will His Messenger and the believers"} [At-Tawbah: 105].*** They claim that Allah, His Messenger, and the Imams see the deeds of the servants.

Glory be to Allah! How can one see what is hidden from him? Allah the Glorified only meant—Blessed and Exalted be He—that the believers and the Prophets will see your deeds in the Hereafter when the unseen is revealed, the veil is lifted, one group is in Paradise and another in the Blaze, and the obedient is distinguished from the disobedient, the disbeliever from the believer, and the righteous from the wicked. For how many a person whose faults were concealed is dragged toward a painful punishment, while people in the abode of this world perceived him to be otherwise.

If any of those described by the Rawafid—among the Prophets and the Imams—could see [the unseen] without being informed, they would not have died by poison, nor would they have consumed poison and thereby aided in their own killing. Allah, Blessed and Exalted be He, has said: {And do not kill yourselves} [An-Nisa: 29]. Is it not true that whoever consumes something poisonous, knowing that it will end his life, has aided in killing himself? If they claim that he consumed the poison out of fear, it is said to them: What is he afraid of? If they claim he only fears being killed, say to them: Is his being killed by the poison [not death]? To refuse to eat until he is killed as a wronged victim would be better for him than to kill himself by aiding in his own destruction.

How can he know when Allah, Blessed and Exalted be He, has said: ***{Say, "I am not something newly-emerged among the messengers, nor do I know what will be done with me or with you"} [Al-Ahqaf: 9]***? Meaning regarding the incidents of this world. And Allah, Blessed and Exalted be He, said: {***And among the people of Medina are those who are stubborn in hypocrisy. You do not know them; We know them} [At-Tawbah: 101]***. So how can he see the deeds of the servants?! This is the Book of Allah belying your claim. If the matter were as you described them, the Blessed and Exalted would not have spoken contrary to your claim by saying: {***You do not know them; We know them***}. And the Blessed and Exalted said: ***{And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die} [Luqman: 34].*** Are your companions anything other than "souls"? And Allah, Blessed and Exalted be He, said: ***{And Allah has extracted you from the wombs of your mothers not knowing a thing} [An-Nahl: 78]***. This verse has included all the children of Adam, because every child of Adam emerged from the wombs of women—every prophet and otherwise—and He informed us that they did not know anything until they were taught. He also said—in confirmation of what we have said in His clear Book: ***{You did not know what is the Book or [what is] faith} [Ash-Shura: 52]***. All your claims are belied by the Book of Allah. Glory be to Allah! How grave is what you say! Is polytheism anything other than less than what you claim?

If they claim that they [the opponents] are ignorant of the interpretation of the Book of Allah and examining it, and they argue against us with something while its interpretation is contrary to what they think,

it is said to them: How is that so?

If they claim that no one is permitted to look into the interpretation of the Book of Allah or use it as evidence except the Imams.

It is said to them: Inform us regarding the entire Quran, is it that no one may look into the Book of Allah, nor use it as evidence, nor ponder it except the Imams?

If they say: Yes.

Then say to them: Why then do people learn the Book of Allah if they are not to ponder it? And how [can this be] when Allah has belied your claim by His saying, Blessed and Exalted be He: ***{Then do they not reflect upon the Quran, or are there locks upon [their] hearts?} [Muhammad: 24].*** Do you consider this to be the word of Allah addressed to the Imams?!

If they say: Yes.

Then say: Do you not see then that Allah has found fault with your Imams for neglecting to ponder the Book of Allah, and He shamed them by saying: ***{or are there locks upon [their] hearts}!***

If they say: This is not regarding the Imams, but rather it is regarding the common people—that they should look into the Book of Allah and ponder over it.

It is said to them: Do you not see that Allah has obligated the servants to look into His Book? And the Blessed and Exalted has said: ***{they cast the Book of Allah behind their backs} [Al-Baqarah: 101].*** Did He not find fault with them when they neglected looking into His Book, knowing what He commanded them and what He forbade them, and distinguishing the allies from the enemies? When they abandoned it, He censured them for that! And the Messenger of Allah (peace be upon him and his family) said—according to what you have narrated and we have narrated: **"O people, I have left among you the two weighty things; hold fast to them and you shall never go astray after me: the Book of Allah and my progeny, the people of my house**." And he (peace be upon him and his family) said: "**O people, lies were attributed to the Prophets who were before me, and lies will be attributed to me after I am gone. So whatever comes to you, compare it against the Book of Allah; if it agrees with the Book of Allah, then it is from me, and if it does not agree with the Book of Allah, then it is not from me**." So how could the Messenger of Allah (peace be upon him and his family) call us and command us with something that we are not permitted to look into? For he said: "**Compare it against the Book of Allah.**"

And his saying (peace be upon him and his family): "Hold fast to the two weighty things"—if holding fast to the Quran simply meant reciting it, then all the people of deviant desires have recited it, making them among those who preserved the testament of the Messenger of Allah (peace be upon him and his family) and held fast to the Book of Allah.

If they claim that holding fast can only mean looking into it, upholding what is within it, and acting upon it, then they have granted the creation the right to look into it and distinguish truth from falsehood; and we have found the Book of Allah belying all of your claims

Then the Rawafid said: The Imamate is an inheritance, inherited by a son from his father; and they misinterpreted the Book of Allah, claiming that "the relatives are more entitled to [inherit from] one another in the Book of Allah."

If the matter were as the Rawafid described, is not the son more entitled to the father than the brother, more worthy of inheritance, and closer in kinship? Because the son is from the father, whereas the brother is not from the brother. According to the doctrine of your argument, is not al-Hasan bin al-Hasan more entitled to his father than al-Husayn? Would al-Husayn not be barred from inheriting alongside al-Hasan bin al-Hasan? This is due to the word of Allah, Blessed and Exalted be He: {If a man dies, leaving no child} [An-Nisa: 176]. Is it not the case that if there is a child, the inheritance of the brother and the uncle is cut off? Therefore, would not al-Hasan bin al-Hasan have cut off the inheritance of al-Husayn bin Ali from [his brother] al-Hasan, if the Imamate were based on inheritance as you described?

And if they claim that Husayn is more entitled to the Messenger of Allah (peace be upon him and his family) and more closely related than Hasan bin Hasan.

It is said to them: Did the authority not pass from the Messenger of Allah (peace be upon him and his family) to Ali bin Abi Talib after his death? And passed from Ali to al-Hasan, such that obedience to Hasan was obligatory upon Husayn, and the authority belonged to Hasan to the exclusion of Husayn, and it should pass from Hasan to [his son] al-Hasan; is not the son of al-Hasan more entitled to [inherit from] Hasan than Husayn?

If they claim that Hasan and Husayn are partners in this matter and that they both inherited from Ali together, they have abandoned their own doctrine and their claim of a specific testamentary designation (*Wasiyya*); for if they were partners in this matter, then whoever rose to fulfill it would be its possessor.

And if they claim that Husayn had no right to rise during the time of Hasan, they have cut off the authority from Husayn during the era of Hasan, because obedience to Hasan was obligatory upon Husayn, and Hasan alone held the authority to the exclusion of Husayn; therefore, his son, al-Hasan bin al-Hasan, should inherit it from him.

If they say: Hasan bin Hasan does not inherit from the Messenger of Allah (peace be upon him and his family) while Husayn is present, because Husayn is more closely connected to the Messenger of Allah (peace be upon him and his family); and whoever is closer and more directly connected to the Messenger of Allah (peace be upon him and his family) is more entitled to him due to His saying: {And the relatives are more entitled to [inherit from] one another in the Book of Allah} [Al-Anfal: 75], and this verse refers only to the relatives of the Messenger of Allah (peace be upon him and his family)—and Husayn is closer in kinship to the Messenger of Allah (peace be upon him) than Hasan bin Hasan.

It is said to them: Your claim regarding your Leader has been invalidated, for there is no one in the entire family of Abu Talib more distant in kinship than your Leader. He is not linked to the Messenger of Allah (peace be upon him and his family) except through eight forefathers, and your Leader is the ninth; yet among the descendants of Fatima, there are those who are closer to the Messenger of Allah (peace be upon him and his family) than him—those between whom and the Prophet there are only four forefathers. Is not such a person closer in kinship and closer in proximity to the Messenger of Allah (peace be upon him and his family) than the one you have claimed? Therefore, your Leader has no

authority to command or forbid in the presence of such a person, because the latter is closer in proximity and more directly connected to the Messenger of Allah (peace be upon him and his family). This further invalidates your claim.

And if the Rawafid claim that Hasan bin Hasan was a boy while Husayn was an adult, and that the Imam of the Muslims must be an adult, then you have spoken the truth. It is said to them: Inform us about your Leader, Ali bin Musa [al-Rida], when he died; was his son not a child of four or three years? And his son Muhammad [al-Jawad], when he died, was his son not a young child? Why then did you appoint children as Imams if it is not permissible for a child to be the Imam of the Muslims?! This invalidates your claim and implicates you in exactly what you criticized!!

And you claimed that Hasan bin Hasan was unfit to be an Imam because he was a young child, yet you then appointed children and claimed they were Imams, even though they were younger in age than Hasan bin Hasan. How—woe to you—can a child be the Imam of the Muslims?! It is neither in the Sunnah of the Messenger of Allah (peace be upon him and his family) nor in the rulings of Islam that one should pray behind a child, nor is his slaughtered meat to be eaten, nor is his testimony accepted, nor is his buying, selling, or marriage valid. He is not even entrusted with his own wealth; so if one is not entrusted with these matters, and you would not trust him with a thousand dirhams—or more or less—how could Allah entrust him with the rulings of His religion, the lives of His servants, and their private matters, and appoint him to the station of the Prophets?! This is because of His saying, Blessed and Exalted be He: {a conclusive argument}. Thus, the Proof (Hujjah) of Allah on His earth cannot exist except upon reaching maturity.

And His saying, Blessed and Exalted be He, regarding orphaned children: {until they reach the age of marriage; then if you perceive in them sound judgement, release their property to them} [An-Nisa: 6]. How astonishing is it that one whom Allah would not entrust with his own wealth until his maturity, you would believe He would entrust with His Caliphate?!

And you have narrated, as we have narrated, that Ja'far bin Abi Talib sat before the Negus and recited a verse from the Gospel; Ja'far understood it and laughed, which angered the Negus! He said: "O Ja'far, do you mock the Book of Allah?! By Allah, Allah revealed to Moses in the Torah, to David in the Psalms, to Jesus in the Gospel, and to your Prophet in the Quran: (That when children govern the creation, a curse descends upon them from heaven, or a curse is poured upon them from heaven)." So how—woe to you—can a child be the Imam of the Muslims?

And if the Rawafid claim that John (Yahya), son of Zechariah, was a boy and yet was a Prophet!

It is said to them: Is the ruling of the Prophets and the ruling of the Imams one and the same?

If they say: Yes.

It is said to them: By what were the Prophets distinguished from others? It is only that the Prophets were given what others among the Imams were not given, and the Imams were given that by which they were distinguished from the rest of creation. Furthermore, John (Yahya), son of Zechariah, was not sent [as a messenger] to any of Allah’s creation; he was a Prophet but not a Messenger, and he did not oversee the legal rulings of the nation. The rulings belonged to someone else—to Zechariah—as John was the result

of Zechariah's supplication when he said: {So grant me from Yourself an heir} [Maryam: 5]. And He said: {And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while You are the best of inheritors"} [Al-Anbiya: 89]. And He said: {My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication} [Ali 'Imran: 38]. So Allah granted John as an answer to Zechariah, and during the time of John, the Proof (Hujjah) was Zechariah.

And if the Rawafid claim that Jesus, son of Mary, spoke in the cradle as a child.

It is said to them: Do you claim that Jesus, son of Mary, and your leader are one and the same?! Do you not see that Allah makes His creation marvel at him [Jesus], and informed them of His power when He said: {He will speak to the people in the cradle and in maturity} [Ali 'Imran: 46]? And the Blessed and Exalted said: {And We made the son of Mary and his mother a sign} [Al-Mu'minun: 50]. This is because among the children of Adam there was no creation like him, as he was created without a father; yet He did not say that your leader is a sign from Him. Furthermore, that which is evident to the people regarding your leader is the opposite of what was evident regarding Jesus and John, even though they were both Prophets. Thus, you argue against us using the proof of the Prophets and equate your companions with the Prophets, yet we see their actions are contrary to the actions of the Prophets, as they have taken *Taqiyya* (dissimulation) before created beings as a religion. This John, son of Zechariah, feared none but Allah and did not compromise in his religion to preserve his own body, until he was killed (peace be upon him). Moreover, John did not wear soft clothing nor did he eat delicacies; he was constantly weeping, with the tracks of tears visible on his cheeks, until he passed on to Allah (peace and blessings be upon him).

And here is Jesus, son of Mary, who spoke in the cradle as a child; he did not withhold his speech out of *Taqiyya* (dissimulation) for his own sake. He used to create from clay the likeness of a bird by the permission of Allah, then breathe into it and it would become a bird by the permission of Allah. He would heal the blind and the leper by the permission of Allah, and he would raise the dead by the permission of Allah. He would inform them of what they ate and what they stored in their houses; he did not fear anyone from Allah's creation nor was he cautious of them. They used to say: "[He is a] sorcerer, madman, liar, soothsayer." Yet he could not suppress what Allah had placed within him despite witnessing the people's denial of him—bearing in mind that the actions of Jesus are distinct from the actions of your leader.

Not all Prophets were appointed to rule the nation; rather, some were Prophets to themselves, some were Prophets to their families, some were Prophets to their households, some were Prophets to their kinsmen, and some were Prophets to their people.

The ruling regarding Prophets is not like the ruling regarding others who are below them—furthermore, while the Sunnah (way) of the Children of Israel has passed, this is the Sunnah of Muhammad (peace be upon him and his family).

If they claim that the Sunnah (divine law) has remained unchanged from the time of Adam until this day of ours, they have belied the Book of Allah, due to the saying of Allah, Blessed and Exalted be He: {To each of you We prescribed a law and a method} [Al-Ma'idah: 48]. Allah forbade the Children of Israel from hunting on the Sabbath but made it lawful for us; and Allah forbade them from [consuming] fat but made it lawful for us, due to the saying of Allah the Glorified: {and to make lawful for you some of what was forbidden to you} [Ali

'Imran: 50]. Do you not see that Jesus made lawful for his nation that which Moses had made forbidden for his nation?

If they claim and argue using the saying of Allah: { [That is] the established way of those We have sent before you of Our messengers; and you will not find in Our way any alteration} [Al-Isra: 77] and then He said: {And you will never find in the way of Allah any change} [Al-Ahzab: 62], this refers to the **Call** (*Dawa*); because the call of the Prophets is one, as all of them called to the obedience of Allah and forbade His disobedience.

However, regarding the laws (*Shara'i*), every nation has its own law; Allah made lawful for one nation what He had forbidden to another as a trial and a test from Him. Nevertheless, the Imams from the family of Muhammad (peace be upon him and his family) are the elite after the elite (*safwa*). For this reason, Husayn inherited the Imamate, because he was the best of the people of his time, along with the evidence found within himself, the traditions from his Prophet, and the consensus of the nation that he was the best of the people of his time—and he and his brother are the "two masters of the youth of the people of Paradise."

So, is it permissible for anyone to be prioritized over one who is better than him?! The Imamate can only belong to the best of the people of the earth, whose virtue, asceticism, and knowledge are evident to the people. Indeed, the Imamate is a succession, an elite selection, and a choice; it has remained so since Adam, passing from one elite to another.

If the Prophethood and the Imamate were strictly matters of biological inheritance, they would not have moved (from Yemen to elsewhere; since Hud was a Prophet, he would have kept the authority within his children, and the matter would never have passed) from him to anyone else. Rather, it is "elite choice after elite choice." In this way, Allah chooses from every people the best among them, just as He chose Hud, Salih, and Shu’ayb from Yemen.

And if someone claims that Hud, Salih, and Shu’ayb were from the descendants of Abraham, it is said to them: Do you not see that Allah narrated their story to us, then said in His Book regarding the words of Salih to his people: {And remember when He made you successors after ‘Ad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah} [Al-A'raf: 74]. This took place before the time of Abraham.

Then Allah chose His friend Abraham from among the non-Arabs (*A'ajim*), and Prophethood, the Caliphate, and the Imamate flowed through his offspring. Then it flowed from his offspring through the offspring of Isaac; then from the offspring of Isaac, He chose Jacob; then from the offspring of Jacob, He chose Joseph. Then from the offspring of Isaac, He chose Job (*Ayyub*), and he was not from the offspring of Jacob. Then the elite selection continued through the offspring of Jacob until it reached Moses, son of 'Imran—and Moses was not a descendant of Joseph. Then the selection flowed to Joshua, son of Nun (*Yusha bin Nun*), who was the best of the people of his time. Then the selection flowed through the offspring of Aaron; indeed, the elite selection moved from one clan to another among the Children of Israel until it reached Jesus, son of Mary.

Then the Imamate and leadership flowed through those who followed Jesus, son of Mary, until the honor of Prophethood from Allah reached Muhammad (peace be upon him and his family) and all the

Prophets. Thus, it transferred from the offspring of Isaac to the offspring of Ishmael, and the authority and elite selection flowed through the offspring of Ishmael when the matter reached the Messenger of Allah (peace be upon him and his family). And the authority continued through the offspring of the Prophet (peace be upon him and his family), elite after elite.

Attributes of the imam

"Indeed, the elite selection (*Safwa*) only occurs for the best of the people of his time: the most diligent of them in striving (*Ijtihad*), the most devoted in worship, the most obedient to Allah, the most knowledgeable of Allah's lawful and prohibited matters, the most steadfast in upholding the truth of Allah, the most ascetic regarding this world, the most desirous of the Hereafter, and the most longing to meet Allah.

This is the attribute of the Imam. Whoever manifests these characteristics, obedience to him becomes mandatory upon all creation.

So, reflect and consider: Was there any disagreement between us and you regarding Ali bin Abi Talib?! Or after him regarding al-Hasan bin Ali?! Or did we disagree after him regarding al-Husayn bin Ali?! Or did we disagree regarding Muhammad bin Ali?! Did any of them show a desire for this world, or seek the wealth of the people? Or were they stingy with what they possessed? Or did they take for themselves palaces, luxury mounts, servants, and [worldly] entourages? Did they not pass on to Allah with clear insight (*Basira*)?!

If we had wanted to deny the truth, we would have denied them after al-Husayn bin Ali and considered the matter [of Imamate] to belong to the Prophet's household (peace be upon him and his family) in general. However, we followed the truth where Allah commanded us to follow them, and we acknowledged the virtue of those in whom Allah placed virtue. We did not see among them any who demanded the "Fifths" (*Khums*) from trade, nor from the craftsman, the farmer, or the porter who carries loads on his head. Nor did they claim exclusively for themselves what Allah had granted to the family of their Prophet (peace be upon him and his family) over [the rest of] the Prophet's family. In less than this, there is enough for understanding.

if the Rawafid claim that these [qualities] are present in our Leader—referring to the evidences of Imamate, asceticism, and virtue that you described:

It is said to them: Why is it that we do not see what you describe?

If they say: He is in a state of *Taqiyya* (dissimulation).

Then it is said to them: Does disobedience to Allah manifest from you based on *Taqiyya*? If they say: "Yes."

It is said to them: Has there appeared from any of the Prophets, the Imams, or the callers to Allah anyone like Ali, al-Hasan, and al-Husayn, or Ali bin al-Husayn, or Muhammad bin Ali, or others among

those who called to Allah—about whom we did not disagree when they were Imams? Allah placed that [authority] in them. Did they ever seek what did not belong to them from the wealth of other people? Or did they manifest disobedience through *Taqiyya* (dissimulation) to preserve themselves and out of fear for their lives? Rather, did they not endure for the sake of Allah's command? They stood for the right of Allah until some were killed, some were sawn asunder, some were burned, some were boiled in cauldrons, some were buried alive, some were drowned in the seas, some were pierced with nails, and they were tortured with all colors of agony!

What would have prevented them from manifesting *Taqiyya* so they could be saved from the enemies of Allah, if dissimulation before created beings were a religion according to how you have described it?! For the Blessed and Exalted has said: {And do not incline toward those who do wrong, lest you be touched by the Fire} [Hud: 113]. And is "inclining toward them" anything other than following them in what they desire, believing them in the direction of what they say, and residing with them in their dwellings without opposition? .while he is not calling to Allah or seeking Jihad. Indeed, Allah, Blessed and Exalted be He, encourages the believers to be patient over what afflicts them for His sake, saying: {And how many a prophet [fought and] with him fought many religious scholars. But they never lost heart because of what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast} [Ali 'Imran: 146]. And He said: {The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price} [Al-Ma'idah: 44]. Then He said: {And fear Me [alone]. And do not mix the truth with falsehood or conceal the truth while you know [it]} [Al-Baqarah: 41-42]. And the Blessed and Exalted said: {Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture—those are cursed by Allah and cursed by those who curse, except for those who repent and reform and make evident [the truth]. Those I will accept their repentance, and I am the Accepting of repentance, the Merciful} [Al-Baqarah: 159-160].

How then is it permissible for any of the Imams to conceal the truth and manifest the opposite of what he knows? Would not the oppressed (*Mustad'afin*) who see his actions follow his example because of the outward behavior they witness? They would be [considered] correct—since the oppressed lack a helper—if they followed the Imam's lead.

If you say: "Yes," then faith becomes mandatory for those who oppose you. But if you say: "What you saw from the Imam was *Taqiyya* (dissimulation), and what he told you was contrary to the truth, while the truth is what *we* say, and you only concealed the truth out of *Taqiyya* yourselves"—then are you not calling us to believe you in what you said and disbelieve him in what he told us? In that case, you would be more worthy of truthfulness than him, and *you* would be the Imams, since you command us to follow what you say and abandon what he said!

If you claim he is on the truth, yet people have seen the opposite of what you say, narrated from him the opposite of what you attribute to him, and heard from him the opposite of what you claim—then follow him, since you claim he is an Imam whose obedience is mandatory! Is it not obligatory for people to obey him in what he commands and abstain from what he forbids? Yet you burden people to follow your words and leave his words; therefore, you are the ones whose obedience Allah made mandatory, and you are the truthful ones, not him!

Furthermore, you claimed he is an Imam whose obedience is mandatory. Does it not follow from your doctrine that he is an Imam of guidance and an Imam of misguidance [simultaneously], since he guided you and led others astray, when he gave you a legal verdict (*Fatwa*) based on truth but gave others a verdict based on falsehood, and taught you the ruling of Allah while teaching others contrary to the ruling of Allah?

How could this be when the Blessed and Exalted has said: {And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers} [Al-Ma'idah: 44]. Do you consider both rulings to be equal—the ruling he informed you of, and the ruling he informed others of? Are they both from the ruling of Allah, even though they are two contradictory rulings? Unless you were to say: "He is a Proof (*Hujjah*) for some and not for others, for specific people and not for the rest."

If you claim that he is a Proof (*Hujjah*) over everyone, then it is mandatory upon him to guide them all, to direct them, to give them insight, and to make himself known to them.

How can he be a Proof while he veils himself from the people and does not make things clear to them?! Consider this: when they stand before Allah, with what shall He establish the proof against them? Is it by what he called them to, yet they disobeyed him? Or by what he clarified to them, yet they opposed him? Or by the fact that he veiled himself from them, so they remained ignorant of him? How can a proof be established for him against them when his arguments have not reached them, they do not know his name, and he has not identified himself?

If you claim that he has the right to conceal [his status] because Allah said in His decisive Book: {A believing man from the family of Pharaoh who concealed his faith} [Ghafir: 28]—He called him a "man" (*rajul*), and that man was not a Proof (*Hujjah*). This is because the Proofs in the past were Prophets and the executors (*Awsiya*) of the Prophets; this was simply a believing man whom Allah praised, but he was neither a Prophet nor a Proof.

And if they claim: "Our leader conceals just as that believer concealed."

It is said to them: Have you not claimed that your leader is a Proof? Is it for the believers to clarify what the Proofs have already clarified? It may be permissible for a [regular] believer to conceal, but it is not permissible for a Proof to conceal! Furthermore, the believer from the family of Pharaoh concealed his faith before Allah had made it manifest to His creation; but once Allah made it manifest to His creation, he could no longer conceal it after the clarification. Moreover, he was among idol worshippers and in the abode of one who claimed divinity besides Allah and denied the Lord of the Worlds. Your leader, however, is in the abode of acknowledgment, knowledge, and belief in the Prophet (peace be upon him and his family). If the people are ignorant of the rulings and the laws, it is not permissible for anyone to withhold knowledge from its seeker after the clarification of the Prophets. A Proof is not a "Proof" unless he establishes the proof against Allah’s creation and does not obscure the religion of Allah.

And if they claim that the Messenger of Allah (peace be upon him and his family) concealed [his mission] when he first appeared...

It is said to them: And when did the Messenger of Allah (peace be upon him) ever conceal [the truth]? Did Allah not say to His Prophet: {O you who covers himself [with a garment], arise and warn} [Al-

Muddaththir: 1-2]. And the Messenger of Allah (peace be upon him and his family) said—while leaning against the Kaaba, when the people in those days were polytheists, ignorant, and idol worshippers: {O mankind, indeed I am the Messenger of Allah to you all} [Al-A'raf: 158]. He did not fear anyone from His creation; he endured harm, proclaimed the command of Allah openly, stood for the right of Allah, established the proof against Allah's creation, and remained patient over what afflicted him until he (peace be upon him and his family) had reached the listener and the disobedient, the elite and the commoner, the white and the black. At times they would pelt his legs [with stones], at other times they would strike him, and they even conspired to kill him—yet his proof was firmly established over creation.

If you claim that the Imams stand in the place of the Prophets, then it is mandatory upon them to endure harm just as the Prophets endured it.

"He cannot be a Proof (*Hujjah*) unless he is a caller to Allah, diligent (*mujtahid*), ascetic regarding what is in your hands, knowledgeable of Allah's lawful and prohibited matters, the most steadfast of Allah's creation, the most insightful regarding His religion, the most compassionate toward the subjects, the most upright in establishing Allah's religion, the trustee of Allah on His earth, truthful of tongue, generous of soul, desiring that which is with Allah, ascetic toward this world, and longing to meet Allah."

And if they claim: "This [description] applies to our leader."

It is said to them: Is not the manifestation of *Taqiyya* (dissimulation) merely a way to preserve his own life from death and a desire for the life of this world—so that he may be left alone in it, unnoticed and not killed? This is neither asceticism (*Zuhd*) nor spiritual desire, since he has manifested from himself the opposite of the truth he knows.

Glory be to Allah! How clear is the falsehood of your claim! How void is your word! And how futile is the state you are in! For we see among you the weak, the poor, and the destitute—from the frail elderly, the weak widow, the orphaned child, the distressed debtor, the stranger in need of marriage, or the needy pauper who has no recourse and no place to spend the night. Yet you claim that he knows your location, sees your actions, and knows your condition! Is it not his duty to change your condition, to relieve your distressed, and to pay off [the debt of] your debtor?! Since you claim that he stands in the place of the Prophets.

And Allah, Blessed and Exalted be He, has said: {And He is ever Merciful to the believers} [Al-Ahzab: 43]. Thus, he (peace be upon him and his family) used to give to the weak of his nation to the point of prioritizing them over himself and his own family. And Allah, Blessed and Exalted be He, said regarding his household (peace be upon him and upon them): {And they give food in spite of love for it to the needy, the orphan, and the captive} [Al-Insan: 8]. They were not stingy with their food even toward the captive—who was a disbeliever—and they prioritized others over themselves.

How then is it appropriate for your leader to claim the wealth for himself over the oppressed and poor among his followers? Allah the Glorified said regarding the household of His Prophet (peace be upon him and upon them): {And whoever is protected from the stinginess of his soul—it is those who will be the successful} [Al-Hashr: 9, Al-Taghabun: 16]. And He said regarding the believers: {Muhammad is

the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves} [Al-Fath: 29]. He described the believers as being merciful toward one another; so how can it be permissible for the "Proof of Allah"—if he were a Proof as you have described—to accumulate thousands, take a fifth (*Khums*) of your wealth, and appoint agents in every land to collect money, yet he does not relieve any of Allah's creation nor distribute it among the poor and the needy?!

The attributes of the Prophet (peace be upon him and his family) are not seen in him, for Allah the Glorified said: {And He is ever Merciful to the believers} [Al-Ahzab: 43] and {to the believers [he is] kind and merciful} [At-Tawbah: 128]. Nor are the attributes of the believers from the companions of the Prophet (peace be upon him) seen in him, for Allah said regarding them: {merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure} [Al-Fath: 29] and {supporting Allah and His Messenger} [Al-Hashr: 8].

He is not seen relieving any of the poor believers if they are oppressed or killed; he is not seen establishing war against the enemies of Allah, nor does he walk in a path that angers the enemies. He is never seen except seeking the collection of wealth without distributing it among the oppressed! How then can it be permissible for us to say of him: "He is a Proof," while the attributes of the Proofs are not seen in him.

As for your claim that he knows what we do and knows our inner secrets—yet we see among you those who drink intoxicants, and we see among you adultery, sodomy, the seizing of people's wealth, the oppression of servants, the severing of ties, harshness, walking in ways other than what Allah commanded, and killing!

You claim that he knows these traits of yours—since you claim he sees the actions of the servants—and yet he remains your ally (*Tawalla*) despite these traits found in you. If he supports you in this, then he has nothing to do with Allah, due to the word of Allah, Blessed and Exalted: {And do not incline toward those who do wrong, lest you be touched by the Fire} [Hud: 113]. And His saying: {So turn away from him who turns his back on Our message and desires nothing but the life of this world} [An-Najm: 29]. And His saying: {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred} [Al-Mujadila: 22].

And the Blessed and Exalted said: {O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them} [At-Tawbah: 73, At-Tahrim: 9]. And He said to His Prophet (peace be upon him and his family): {And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life} [Al-Kahf: 28].

Allah the Glorified commanded him not to take the people of this world as allies, and to remain patient with those who desire the Hereafter. Yet, we have seen nothing from your leader except a pursuit of this world, striving for the accumulation of wealth—even if you describe him with qualities that he does not possess!

You claim that he sees the deeds and actions of the servants and acts as a witness over them, yet he does not possess that quality you described—of seeing the deeds of the servants! For if he truly saw your

[evil] deeds, it would not be permissible for him to take you as allies, nor to take from you any of the fleeting goods of this world. And if he does not see from you what you have described, then you have committed blasphemy (*Kafartum*) and worshipped him besides Allah.

Is this [quality] anything other than an attribute of the Lord of the Worlds?! To see what is hidden from him, to hear without [physical] hearing, and to know what is in your hearts without being informed?! Exalted is Allah, Lord of the Worlds, far above what they say!

How great is your fabrication against Allah, as you have associated one of His creation with Him in His unique actions! How could it be as you claim?! While He says: {[He is] Knower of the unseen and the witnessed}. Then He said: {He does not disclose His [knowledge of the] unseen to anyone, except whom He has approved of a messenger, and indeed, He sends before him and behind him observers} [Al-Jinn: 26-27]. He (the Glorified) means: by way of Revelation (*Wahy*). ..due to His saying: {He sends before him and behind him observers} [Al-Jinn: 27]. He has thus informed [us] that none knows the unseen except Allah and those He is pleased with among the Messengers, to whom He reveals news of what He wills. When the Messenger of Allah passed away, the news and the revelation ceased, and the matter of revelation was veiled from creation, as was the knowledge of future events—except for the knowledge brought by the Prophets. It is by the knowledge of the Prophets that they [the Imams/successors] bear witness. How then can anyone know the unseen without revelation from Allah, Majestic is His Majesty? He is far above being encompassed by speech or attained [by human perception].

If you claim that there is someone on earth today who receives revelation, then you have claimed he is a Prophet, because revelation is only for a Prophet. Indeed, a Prophet is only called *Nabi* because he brings news (*Naba'*) from Allah; thus, whoever brings news from Allah is a Prophet. Woe to you! When did you [truly] believe in Allah while you have denied the Book of Allah?! Due to His saying: {The Seal of the Prophets} [Al-Ahzab: 40]. How can Muhammad be the Seal of the Prophets if you have established [other] prophets after him?!

And it is said to the *Rawafid*: Tell us about the Bedouins of the desert and the oppressed (*Mustad'afin*), those who know neither a name nor a lineage for your leader—does your leader hold a proof over them?

If they say: "Yes."

It is said to them: Has the proof reached them from him, such that he could be a proof against them?

And it is said to the *Rawafid*: Is it not the duty of your leader to follow the footsteps of the Messenger of Allah (peace be upon him and his family), and to be a follower of the Messenger of Allah (peace be upon him), not one who contradicts him?

If they say: "Yes, he is a follower of the Messenger of Allah (peace be upon him and his family)." It is said to them: Have you seen in him what you saw in the Messenger of Allah (peace be upon him and his family) regarding asceticism (*Zuhd*) and other [qualities]? If they say: "Yes." It is said to them: Have we seen him relieve any of you or change your condition? Rather, we have seen from him actions that are not permissible for a Prophet or a believer, and we would be ashamed to describe them in our book!

And it is said to the *Rawafid*: Can a Proof (*Hujjah*) of Allah be anything other than a mature adult? Just as Allah did not send Muhammad except at the time of his maturity! How is it permissible for the Proof of Allah to be a child, when Allah said: {A conclusive argument (*Hujjah Baligha*)}? How can a boy of three or four years be a Proof?! We are within the Nation of Muhammad, and our path is the path of Islam, and Allah, Blessed and Exalted, said: {To each of you We prescribed a law and a method} [Al-Ma'idah: 48]. Among the laws of Muhammad is that one does not pray behind a child, his testimony is not valid, his slaughtered meat is not to be eaten, and his buying, selling, and marriage are not valid. How then is it permissible for the Imam of the Muslims to be a small child?!

If you claim that he is the "Person of Authority" while in his childhood, but will become a Proof when he matures: It is said to them: Do you not see then that the earth would have been void of a Proof? If it were permissible for the earth to be void of a Proof for the blink of an eye, it would be permissible for it to be void for a thousand years!!!

And it is said to the *Rawafid*: Tell us about the People of the Household (*Ahl al-Bayt*) of the Messenger of Allah—are they polytheists, disbelievers, or Muslims? If you claim they are Muslims, it is said: Then the Household of the Messenger of Allah and their scholars have reached a consensus that you are not on the path of Islam. If they claim that they [the Ahl al-Bayt] know the truth but deny it out of envy:

It is said to them: We see that when the virtue, asceticism, and knowledge of one of them becomes clear, they follow him, acknowledge his virtue, and submit to his judgment. Why then would they envy your leader but not that person? If the matter were as you described—that nothing prevents their acknowledgment except envy—then they would not acknowledge anyone! Each one of them would pull [authority] toward himself and refuse to recognize the virtue of his companion. But you have lied against them, for we have seen that their words are confirmed by the Book of Allah, while your words are contradicted by the Book of Allah. They are more worthy of truthfulness than you; they are more knowledgeable of their own household than you, and more knowledgeable of one another than you—O you who claim falsehood and want us to accept your vanity without evidence or proof, while we disbelieve the Family of the Prophet!!

Is it not the duty of your leader to follow the Messenger of Allah and emulate his actions? If he were a Proof, as you claimed. Allah said: {There has certainly been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day} [Al-Ahzab: 21]. Is it not the duty of your leader to offer his sincere advice to his own family before the commoners, as Allah commanded: {And warn your closest kindred} [Ash-Shu'ara: 214]? The Messenger of Allah (peace be upon him and his family) gathered forty men from the sons of Abdul-Muttalib and Abd-Manaf, and men from the sons of Makhzum—among them were Abu Jahl bin Hisham and al-Walid bin al-Mughirah; also among the group were Abu Bakr, and from the Umayyads, Uthman and Sakhr bin Harb (Abu Sufyan). He warned them with the knowledge of what was revealed to him, informed them of what Allah had inspired him with, offered them his sincere advice, and called them to support him. Some answered him, and some opposed him. He did not fear their denial, rejection, or turning away. He was a Proof for those who followed him and a Proof against those who disobeyed him. Is it not mandatory, then, for your leader to clarify things to his family just as the Messenger of Allah clarified things to his relatives?

If they say: "He fears they will not accept it from him, and that they will deny him and envy him."

It is said to them: Woe to you! How great is your fabrication against the Household of the Messenger of Allah (peace be upon him and his family)! Do you consider them more evil than those we described from the Quraysh, to whom the Messenger of Allah (peace be upon him and his family) conveyed the message?!

And you claim that the elite of the family of Muhammad and their ascetics—such as **Zayd bin Ali bin al-Husayn bin Ali**, **Umar bin Ali bin al-Husayn bin Ali**, **Ali bin Ali bin al-Husayn**, **Husayn bin Ali bin al-Hasan**, **al-Hasan bin al-Hasan**, and **Abdullah bin al-Hasan bin al-Hasan**, about whom the nation has narrated what it has narrated...

And [Imam al-Baqir] Muhammad bin Ali bin al-Husayn said [regarding Abdullah bin al-Hasan]: "This man shall be the best of the people of his time; he will be killed by the worst of the people of his time. His killer shall suffer the equivalent of a third of the punishment of the people of the Fire, and his killer shall die before entering the Sanctuary (*Haram*)." When Abu Ja'far [the Abbasid Caliph al-Mansur] rose to power, Abd al-Samad bin Ali said: "Did you hear what my nephew narrated? By Allah, he [Abdullah] has no killer other than him [al-Mansur]."

And like **al-Hasan bin al-Hasan bin al-Hasan**, and like **Ali "Sayyid al-Ibad" (Master of Worshipers) bin al-Hasan bin al-Hasan bin al-Hasan**, and like **al-Husayn bin Ali [of Fakhkh]**, and like **Muhammad bin Abdullah "al-Nafs al-Zakiyya" (The Pure Soul)**, regarding whom the Messenger of Allah (peace be upon him and his family) spoke. Ja'far bin Muhammad [al-Sadiq] narrated this, saying: "This Pure Soul shall be killed at the mountain pass in Medina, and his blood shall reach the Stone of Oil (*Hajar al-Zayt*)."

And like **Ibrahim bin Abdullah bin al-Hasan**, and **Yahya**, **Idris**, **Sulayman**, **Ja'far**, and **Musa**—the sons of Abdullah bin al-Hasan bin al-Hasan. And like **Yahya bin Zayd**, **Isa bin Zayd**, **Muhammad**, and **al-Husayn**—the sons of Zayd bin Ali bin al-Husayn bin Ali bin Abi Talib. And like **Ahmad bin Isa bin Zayd**, and **Ahmad bin Isa bin Zayd**, and **Abdullah bin Musa bin Abdullah** (the master of Suwayqa), and **al-Qasim bin Ibrahim**, and **Muhammad bin Ibrahim**, and **al-Hasan bin Ibrahim**, and **Ahmad bin Ibrahim**, and **Ali bin Ibrahim**, and **Ja'far bin Abdullah**.

Do you think that all of these individuals, and all of their household, were more ignorant of the truth, more envious, more rebellious, and more defiant than Abu Jahl bin Hisham, al-Walid bin al-Mughirah, Abu Lahab, Abu Sufyan, Mu'awiyah bin Abi Sufyan, and the [rest of] Quraysh—those whom the Messenger of Allah (peace be upon him and his family) gathered and warned, offering them sincere advice just as Allah, Glorified and Exalted, commanded him regarding his kin?

Was it not then mandatory upon your leader to offer his sincere advice to the members of his own household, who are righteous Muslims?! Just as the Messenger of Allah (peace be upon him and his family) offered his advice to the clans of Abd-Manaf, a group from Banu Makhzum, and Zuhrah—because they were his maternal relatives?

Do you consider these members of the Prophet's Household whom we have named in our book—and those we have not named—to be more defiant than those of the Quraysh whom the Messenger of Allah (peace be upon him and his family) gathered, and whom we have described in our book with qualities that the Ummah does not deny?! For the Messenger of Allah (peace be upon him and his family) offered

his sincere advice to them before all other people. How, then, can you claim that your leader reveals the truth to you while concealing it from his own household?

Great is your fabrication against the Household of the Messenger of Allah (peace be upon him and his family)! You have described the actions of your leader as being in total opposition to the Book of Allah and the actions of His Messenger. Whoever contradicts the Messenger of Allah has exited the sphere of the Messenger of Allah (peace be upon him and his family), due to the words of Allah, Blessed and Exalted: {There has certainly been for you in the Messenger of Allah an excellent example} [Al-Ahzab: 21], and His words, Blessed and Exalted: {And fear Allah, through whom you ask one another, and the wombs [kinship]. Indeed Allah is ever, over you, an Observer} [An-Nisa: 1].

Thus, Allah commanded the upholding of kinship ties and forbade the severing of them. Do you think that your leader has maintained ties with you while severing ties with his own kin?! What severing is greater than concealing the religion of Allah, and the truth through which one draws near to Allah, and His religion through which Allah is worshipped? He concealed it from his kin so they perished—according to your claim—to the point that they merited the Fire for abandoning the truth. What severing is greater than this, when Allah has commanded that ties be maintained?!

But you have lied, altered [the truth], and manifested falsehood. When the Household of your Prophet denounced you, you narrated about them what you narrated of lies and slander, in contradiction to the Book of Allah, so that your falsehood might be believed in this time of ours.

And if you claim that he clarifies [the truth] to us and conceals it from others because he knows that we will not divulge his secret—due to the knowledge of the unseen that Allah has granted him—and you have interpreted the Book of Allah with other than its true interpretation, claiming that they are "the discerning ones" based on His saying: {Indeed in that are signs for the discerning} [Al-Hijr: 75]; [and if you claim]: "Our leader recognized in us a sincerity he did not recognize in others, so he informed us of what we need and identified himself to us when he knew of our sincerity and our commitment to conceal his matter, and that we would not spread his secret, whereas he concealed it from you because he knew of you the opposite of what he knew of us."

It is said to them: Have you not contradicted your own words and shown ignorance regarding your leader?! You claim that he knew you would not divulge his secret, yet have you not made claims and spoken to the people, arguing against those who oppose you? You have attributed to him that which he never claimed for himself—such as knowledge of the unseen, and your claim that he sees us in every land, sees our condition, our deeds, and our actions, hears our speech, and informs us that we shall return to this world after our death (*Raj'a*), and similar things which, if we were to describe them all, would be too many and too long to list!

Glory be to Allah! Is it not enough—even without what we have described—for anyone to whom Allah has granted the slightest understanding and in whose heart the lowest degree of faith has settled, to recognize the contradiction in your words, the falsehood of your claims, and the flaws in the vanity you are mired in? But Allah guides to His religion whom He wills.

You claim that [he] informs you because he knows you will accept him, and conceals himself from others because he knows they will reject him. Glory be to Allah! How clear it is that this action is the exact opposite of the action of the Messenger of Allah (peace be upon him and his family).

Since you claim that your leader stands in the place of the Messenger of Allah (peace be upon him and his family), guides with the guidance of the Messenger of Allah, and acts as the Messenger of Allah acted—was this the way the Messenger of Allah (peace be upon him) behaved? Did he conceal [the truth] from some and inform others? Or did he inform everyone?! Whoever accepted it, accepted it, and whoever disobeyed him, disobeyed him.

If you claim that he informed some and concealed [it] from others, then you have fabricated a great lie against the Messenger of Allah (peace be upon him and his family). You have claimed that he did not sincerely advise the servants, as he would have advised some people to the exclusion of others; and you have claimed that he did not convey the messages of Allah except to some people and not others.

Woe to you! How [could this be] when Allah commanded His Prophet to convey [it] to all people, according to His saying: {Say, "O mankind, indeed I am the Messenger of Allah to you all"} [Al-A'raf: 158]. And due to the saying of the Blessed and Exalted: {O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people} [Al-Ma'idah: 67].

Thus, He promised to protect him from those whom the Messenger of Allah (peace be upon him and his family) might have been wary of. So he conveyed it to the two heavy weights—the Jinn and Mankind—to all of them, the disbeliever and the believer alike. Whoever accepted it, accepted it, and whoever disobeyed, disobeyed. Thus, he was a Proof (*Hujjah*) for those who accepted and a Proof against those who disobeyed—and so it is with his Family (*Ahl*). For a believer, anything less than this [standard] is sufficient [to prove the falsehood of your claim].

The first to claim the testament (*Wasiyya*) and claim the knowledge of Adam was a group called the **Ibrahimiyya**. They made the testament an inheritance from father to son; they are from India and are the leaders of the land. They claimed that Adam bequeathed it to Seth, and Seth bequeathed it to his son, tracing the testament down to themselves. They claim that the testament remains among them today, and they claim that every prophet who claimed prophethood after Seth is a lying pretender, because he does not inform us with the knowledge of Adam.

They said: "Indeed, Allah taught Adam the names and all of knowledge, so each man handed over the complete knowledge to his successor (*Wasi*)." Then they claimed that the knowledge sent down from heaven resides completely within them, and they dismissed every prophet sent by Allah from the children of Adam.

Then the [concept of the] testament was adopted by a group of Jews who claimed that the testament ended with the descendants of David. They placed the testament among the children of David and made it a matter of inheritance, claiming it passes from father to son. In Iraq, they are known as the **Exilarch** (*Ra’s al-Jalut*).

The people pay him a fifth (*Khums*) of their wealth, and a portion for every firstborn male child, as well as for their cattle and beasts of burden. When a bull is slaughtered, a *qufla* dirham is brought to him, along with a third and an eighth of its liver. If one of them marries, he gives him four *qufla* dirhams; if one of them builds a house, he gives him the same.

When a man marries, he cannot divorce except by the Exilarch's command or the command of his deputy; if he does divorce her, the Exilarch takes four *qufla* dirhams from him. He is also responsible for raising the illegitimate children of the Jews and those whose fathers are unknown until they grow up; once they reach maturity, he becomes their master—if he wishes, he manumits them, and if he wishes, he sells them.

They are the ones who carry him when he leaves his house, not allowing him to walk [on the ground]. They say that the Jews are his spoils (*Fay'*), for their hands [of his lineage] are longer than the hands of other people, and that he reaches his knees when standing upright—all of which is lies and falsehood. Their name is the Exilarch (*Ra's al-Jalut*).

And they claim that Moses and Aaron will return to this world, and that dominion over the Muslims will belong to them. Every prophet whom Allah sent to the Children of Israel from outside this specific group and their lineage, they denied and killed; they said: "If he were truly a prophet, he would have been from the offspring and lineage of these [leaders] in whom they established the testament (*Wasiyya*)."

Thus, Allah the Glorified said, confirming what we have said: {Is it not that whenever there came to you a messenger with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed} [Al-Baqarah: 87]. Indeed, this nation [the Muslims] has committed exactly what the Children of Israel committed, feather by feather and step by step, just as the Messenger of Allah (peace be upon him and his family) said.

May Allah have mercy on a servant who reflects and looks out for himself before meeting Allah, and considers the traditions of those who passed before—what they committed of innovations (*Bida'*) and misguidance, and what they rejected of the truth and clarity—and takes warning lest he becomes like one of them.

[The Attributes of the Imam]

The attributes of the Imam are: that he be excellent in his school of thought, an ascetic regarding the world, and personally knowledgeable. He is kind and merciful toward the believers; he restrains the hand of the oppressor, aids the oppressed, and brings relief to the weak. He is like a merciful father to the orphan and like a compassionate husband to the widow. He treats a near relative as an enemy for the sake of Allah and treats a distant stranger as an ally for the sake of Allah.

He is not stingy with anything he possesses which the Ummah may need. Whoever comes to him seeking guidance, he guides; and whoever comes to him as a student, he teaches. He diligently calls the people to the obedience of Allah, makes them see the flaws of their own transgressions, and encourages them toward what is with Allah. He does not sequester himself away from those who seek him. He

subjects himself to exhaustion through intense striving (*ijtihad*), while people find discipline and refinement through him.

His likeness is that of water, which is the life of everything; his [physical] life passes away, but his knowledge remains. His actions confirm his words. Both the elite and the common folk draw from him; those who oppose him do not deny his virtue, and those who associate with him do not reject his knowledge. The Book of Allah is a witness for him and a confirmer of him. His actions confirm his claim, his proofs are found in the Book of Allah, and the evidence for him is the Book of Allah.

Allah, Blessed and Exalted, says to His Prophet (peace be upon him and his family): {Say, "This is my way; I invite to Allah as a matter of insight, I and those who follow me"} [Yusuf: 108]—referring to the callers [to the truth] from among the members of my Household.

Has the Lord of the Worlds not described to us that His Proof (*Hujjah*) is a caller unto Him, just as He began with the Messenger of Allah (peace be upon him and his family), saying: {Say, "This is my way; I invite to Allah as a matter of insight"}? Thus, the Lord of the Worlds stated that the Proofs are the Callers.

So, whom among the Household of your Prophet have you seen calling to Allah openly, without concealment—except for those we have mentioned? If you deny them, the Ummah does not; even those who hold views contrary to ours and yours [the Sunnis/others]. We possess evidence against you from those outside our sect and yours, confirming that a specific group from the Prophet's Household were distinguished by the fact that they called to Allah, strove in the way of Allah, fought and were killed, and returned to Allah following the path of their grandfather Muhammad (peace be upon him and his family), and Ali, al-Hasan, and al-Husayn—those who strove for Allah with the striving due Him until certainty [death] came to them.

And Allah, Blessed and Exalted, said regarding the Imams from the People of his Household: {Be persistently standing firm in justice, witnesses for Allah} [An-Nisa: 135]. And He said: {We have made you a middle nation that you may be witnesses over mankind and the Messenger may be a witness over you} [Al-Baqarah: 143]. By what means, then, do they become witnesses over them? Is it by that which they called the Ummah to, only for the Ummah to oppose and disobey them?! Or is it by that which they did *not* call them to, while they remained sitting in their houses?!

Do you think they will testify against them on the Day of Resurrection by their concealment of the truth, their sitting in their homes, and their practice of *Taqiyya* (dissimulation)? Or will it be by their manifestation of the truth, their calling unto Allah, and their clarification of the right path? Which of the two is more entitled and worthy of being a witness in every age: the one who manifests, clarifies, and calls, or the one who conceals?

The most complete of our proofs from the Book of Allah regarding the signs of the Imam is the saying of Allah, Blessed and Exalted: {You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah} [Al-Imran: 110]. Has anyone among Allah's creation ever doubted Zayd bin Ali? Or those who stood in his place from the Household of his Prophet? Or the Imams from his Household who passed before, that they enjoined what is right, forbade what is wrong, and strove for Allah with the striving due Him, publicly and not in secret? Woe to you!

Are these not proofs from the Book of Allah?! It is sufficient for a person of intellect to be satisfied with these, God willing.

The rebuttal against the *Rawafid* is completed. May Allah bless His Messenger, our master Muhammad the Prophet, and his Family, and grant them peace.